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the names of John, Peter, and Paul; and the last chapter, on the development of the Church (pp. 546-672), pictures the origin of its institutions under James in Jerusalem, under Peter in Rome, under John in Asia. Our author, in contrast to the critics of the New Testament, believes in the genuineness of the Epistle of St. Peter and accepts the tradition that the John of Asia is actually the Apostle John.

The book is upon the whole very conservative, which may be the main reason why the author has limited himself to the traditional sources of Church history and does not even seem to have thought of utilising the rich material which is offered by a comparison of Christianity with pre-Christian Religions, which promises to throw much light upon the faith of the apostolic age. The influence of non-Christian religions was not direct but indirect, and can be traced in the Apocrypha of the Old Testament, especially the wisdom literature and the various apocalypses from Daniel down to the Apocalypse of Enoch, even including the Revelation of St. John the Divine. But we must not prescribe to an author the subject on which he should write, if he only (as is here the case) writes well on the subjects which he chooses.

The daily papers bring the information that the author will be subjected to a heresy trial, and hint at the probability of his meeting with the same fate as Dr. Briggs. We hope that the statement is premature for if criticism in this mild dose be heresy, then science must be blasphemy; and woe to that Church which deliberately would expel every man who dares to be a thinker! P. C.

SECHZIG UPANISHAD'S DES VEDA. Aus dem Sanskrit übersetzt. Und mit Einleitungen und Anmerkungen versehen. Von Dr. Paul Deussen, Professor an der Universität Kiel. Leipsic: F. A. Brockhaus. 1897. Pages, 920.

The Upanishads are religio-philosophical discussions which mark the awakening of a spirit of inquiry in India and form a period of transition from the religion of tradition to the religion of independent thought. It is the age of Vedantism, i. e., of aspirations which seek to fathom the aim or end of the Vedas and discover the Brahman, i. e., the All-soul of the world in man's own self, which is called the *âtman*. If the Vedas are comparable to the Old Testament and the Buddhist Canon to the New Testament, the Upanishads represent the period of transition which would render them analogous to the wisdom literature and other apocryphal writing of the Jews. Paul Deussen, however, whose philosophical standpoint is a modernised Vedantism, naturally compares the Upanishads to the New Testament itself, which would relegate the further evolution of Buddhism to a revolutionary movement undermining the fundamental notions of religious philosophy by denying the existence of an *âtman*. But whatever views Deussen may entertain, and whether or not we agree with him in metaphysics, we must be grateful to him for the enthusiasm which has prompted him to bring out a collection of translations of Upanishads which is by far the completest of all. Max Müller, in *The Sacred Books of the East*, has published twelve Upanishads in two volumes, and here we have

sixty Upanishads most of which have never been translated before while none of the Upanishads with which we are familiar through former translations have been omitted. The introductory notes to each Upanishad have the advantage of conciseness and the translations themselves are at once clear and dignified. *KPS.*

INFALLIBLE LOGIC. A Visible and Automatic System of Reasoning. By *Thomas D. Hawley*, of the Chicago Bar. Lansing, Mich.: Robt. Smith Printing Co. Pages, 659.

This is a book of rising six hundred pages, bound in sheep, prepared "for the use of lawyers, ministers, teachers, and for every one who is interested in the *art* (italics ours) of reasoning."

The logic on behalf of which the author of this book has been moved to take the rôle of an expositor is a system of dealings with terms and their negatives respectively. The terms of any set of premises and their negatives are to be combined in every possible way; then the combinations are to be examined and all those rejected that are inconsistent with any one of the premises. The remaining combinations are to be regarded as so many conclusions.

As a convenience for this process the author has invented his Reasoning Frame a system of rectangular diagrams rectangularly divided after the fashion of a multiplication table.

The author tells us that his method was discovered by him in March 1895, less than two years before the publication of his work.

The work is unlike, and yet like, the logic-books of the prevailing style, that is to say, such as are written by that school of logicians who while writing voluminously upon logic, ever and anon will fall to inquiring of one another, What is it anyway that we are writing about? There are no doubt many of such that will think and speak of this work disparagingly. Any respectable logic, they will say, ought to have its doctrine of terms, its doctrine of propositions, Aristotelian (with its paralogisms) or Thompsonian, its system of syllogisms and its discourse on fallacies, but here is a book that pretends to grind out conclusions by a mere mechanical process. Of course it must be a book that has usurped its title.

Let them then show wherein their own treatises have a better right to the title of Logic and wherein the same are more useful or more promising than is this one. It has been said, "If one were to inspect a fair proportion of the more extensive recent works on Logic, the conclusions drawn would have to be that, while the matters treated show a slight similarity, the diversity is so great that it would be impossible to select by comparison and criticism any certain body of theorems and methods and assign to them the title of Logic. Looking at the chaotic state of logical text-books, one would be inclined to say that there does not exist anywhere a recognised currently received body of speculations to which the title of logic can be unambiguously assigned."